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Of the Church · By the Church · For the Church

Luther League Review

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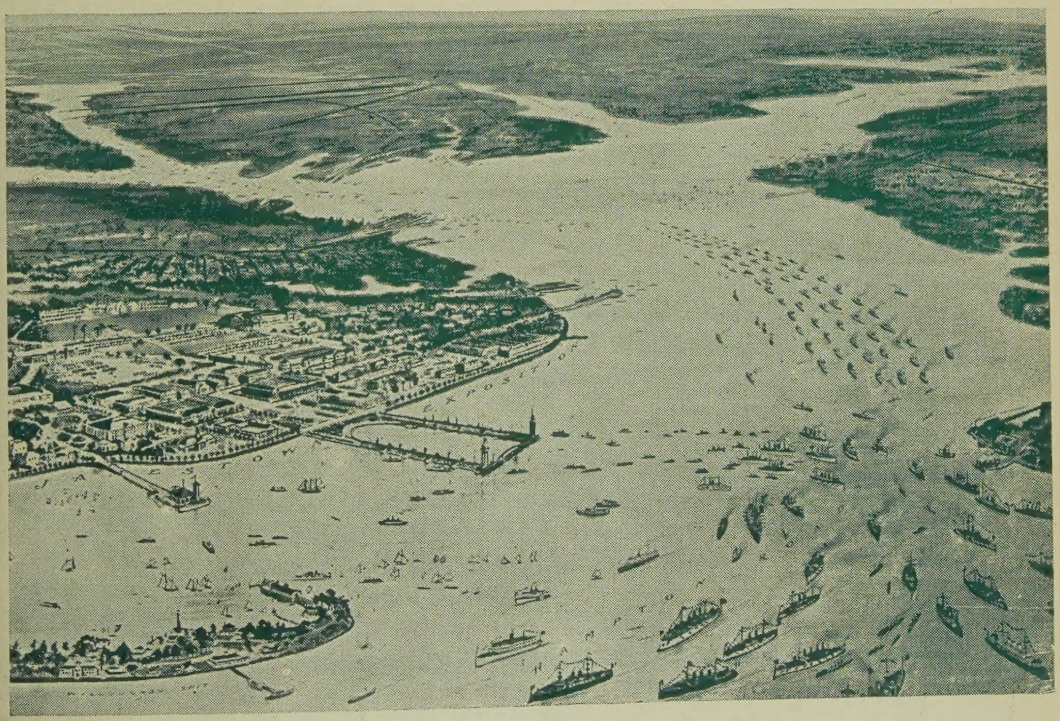

BIRDSEYE VIEW JAMESTOWN EXPOSITION.

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LUTHER LEAGUE REVIEW

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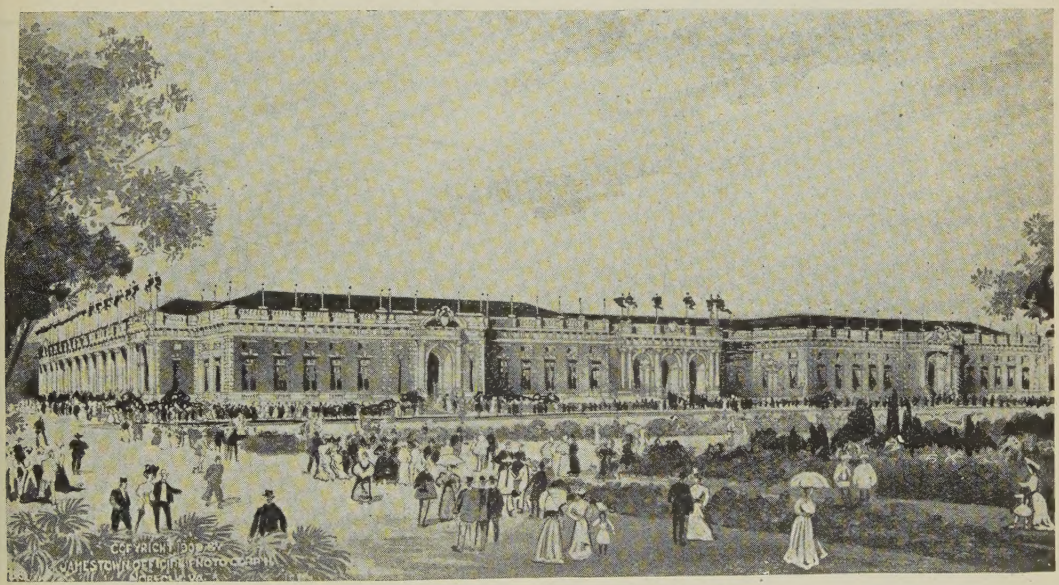
Of the Church—By the Church—For the Church

Luther League Review

The Jamestown Exposition

Norfolk, Va., April 26 to November 30, 1907

ON the 13th day of May, 1607, three small barks anchored just off the peninsula which jutted into the James River, about thirty miles from its mouth. Besides the crews of the little boats there were 105 English speaking adventurers, who had left their native land, braved the terrors of the deep, faced the unknown fate of the pioneer in the wilderness—all to establish a home and a country in the new world.



MANUFACTURES AND LIBERAL ARTS PALACE.

Stern men were of this party, men to whom fear was a stranger, and yet fear visited them before long and ere the dread terror made its advent, famine and fever had become household attendants.

Horror was not all of the story. Poetry entered into this grand undertaking and sweetest romance became a part of it. An Indian maid of fourteen saved the white leader's life, and this same maid, undaunted by personal peril, ofttimes preserved the infant colony from famine and from massacre. This dusky princess, Pocahontas, later married an English gentleman and as a young bride visited the English court, where she received the honors accorded to royal blood. Her untimely death in a foreign land terminated the career of one of the world's real heroines.

Here were poetry and romance, and these twin beautifiers of the world ofttimes walk hand in hand through fair Virginia.

Jamestown was a vice-regal court and later

Williamsburg was even more brilliant, but there is other romance besides that of the softer kind. There is a picturesque beauty and glory in the spectacle of war and the Ter-Centennial territory has been a frequent war theater. Through the centuries the Indians massacred the whites, the French fought the English and the English the Dutch. We have had two wars with England and one bloody fraternal struggle, and the soil of Virginia each time has been laved with the blood of the combatants.

The seventeenth, the eighteenth and the nineteenth centuries have witnessed memorable naval battles in Hampton Roads, the history of which great waterway must be taken from every chapter of our naval records. War has left its marks in Virginia and monuments attest the heroism displayed. The supremacy of the English idea began at Jamestown and has continued throughout the centuries. The domination of England ended at Yorktown, not twenty miles distant from the first settlement.

On land and water during the war of 1812 there were struggles in Eastern Virginia, and the peninsula between the James and the York was contested inch by inch. During the Civil War the first naval battle, in which the duel between the Merrimac and the Monitor occurred, was fought at a spot within sight of every visitor who may stand on the Exposition shore line.

In May, 1607, 105 settlers formed the total population of what is now the United States, with the exception of the Spanish settlements in Florida and perhaps a post or two in the other Gulf districts. The sturdy acorn of Jamestown has grown into a monstrous tree, whose ramifying branches have extended across the continent with vagrant limbs that have reached to the frozen north and to the tropic islands in the Caribbean Sea and to the far East Pacific. One hundred and five in 1607; perhaps one hundred and five million in 1907—a mighty growth, and yet not a full measure of increase, for the American idea, engendered at Jamestown and consummated by the Revolutionary War, has impregnated every advanced government of the world until the freedom of the people is no empty sound, but an actuality through almost all civilization.

Poetry, pageantry, pomp, patriotism—these will greet the visitor to the Jamestown Exposition.

A description of the Jamestown Exposition, its progress, its character and its features, set forth in a brief paragraph, would read as follows:

The object of the Exposition is to celebrate the foundation of the first permanent English speaking settlement in America, which was laid at Jamestown, Va., May 13, 1607. It was opened by the President of the United States at the noon hour of April 26, 1907, the three hundredth anniversary of the day that the adventurers, who were to found Jamestown, landed at Cape Henry; the gates will close at midnight of November 30, 1907.

The Exposition is located on the waters and shores of Hampton Roads, the largest and best land-locked harbor on the Atlantic seaboard—five miles distant from the city of Norfolk, and in equal proximity to Newport News, Portsmouth, Hampton and Old Point Comfort, Va. The Exposition headquarters are at Norfolk, Va.

The Exposition site contains approximately 400 acres of land space—a 40 acre enclosed water basin and the 160 square miles of water surface of Hampton Roads. The Exposition may be reached by water from all the seaboard cities and by rail, without change except for ferryage, from all parts of the country. Seven trunk lines terminate at Norfolk and sixteen lines of steamships leave the harbor. All the circumjacent cities have ferries and launches running to the Exposition, and Norfolk is further connected with the site by four trolley lines and one steam railway.

The Exposition site has a frontage of two miles on Hampton Roads, and one-half mile on Boush Creek. The other sides of the Exposition grounds are enclosed by a decorative pine and wire fence, covered with honeysuckle, crimson rambler rose and trumpet vines. The Exposition is a great white and red city—Corinthian columns flanking walls. Shade trees are in abundance; groves of fruit trees on the grounds and innumerable beds of native flowers and decorative plants.

In the exhibit buildings of the Exposition there will be gathered the choicest selection of industrial arts, of transportation devices, of historical displays and a complete section will be devoted to seventeenth century handicraft.

Twenty foreign nations will participate in the Exposition by sending representative fleets from their navies and crack regiments from

their armies. Thirty States of the Union will take prominent part and most of them will have buildings on the grounds.

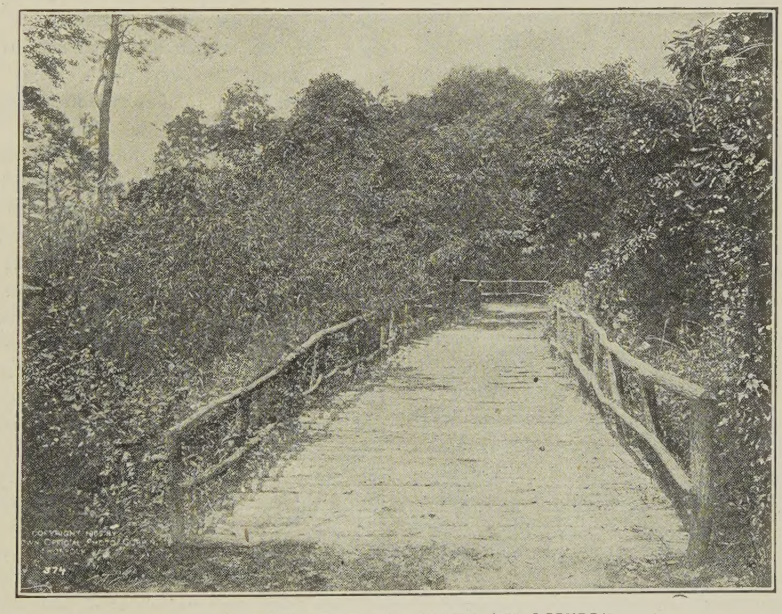
In connection with the military and naval display the Government will maintain a War Museum.

In the Government Building will be an exhibit of the State Department, showing facsimiles in some cases, and in others originals, of all the famous documents which have become part of our nation's history.

The Treasury Department will maintain a Bureau of Engraving and Printing, which will illustrate the plate work used in the Bureau for notes and bonds. It will also exhibit its styles of machine guns will be exhibited. Cartridge-making machines will be operated. Every variety of automatic death-dealing device will be exhibited, and each invention for defense will be shown in juxtaposition.

The Signal Service Corps will illustrate the scientific evolution of its branch. The development of signals or transmitting messages from long distances is as old as history, but it is a far cry from the old fire on the hilltop to the telordergraph and heliograph of the present day. The most of the intervening methods will be exhibited so the development of this science may be accurately shown.

A model post-office will be operated and a



RUSTIC BRIDGE, JAMESTOWN EXPOSITION.

splendid collection of portraits in which appear all the Presidents of the United States and all the Secretaries of the Treasury.

The Life Saving Service will operate a station, completely equipped, and they will make rescues from time to time from boats in the harbor. A complete station will be maintained, being an exact duplicate of that which is regularly operated on the coast.

In the War Museum models of fortifications and harbor defenses and types of batteries on embankments will be shown.

The exhibit of the Ordnance Department, of this section, will be a complete exhibition of firearms and powder. The largest cannon and the smallest side arms will be shown. Various collection of dead letter relics shown. The Patent Office, the Pension Office, the Land Office and the Indian Office will each make a comprehensive exhibit.

The Geologic Survey will make a series of experiments with selected minerals, which will be as valuable as a post-graduate course to the student of mineralogy.

The Smithsonian Institution will illustrate, comprehensively, all of its great divisions—Ethnological, Geological and Biological.

Alaska, the Philippines, Hawaii and Porto Rico will have special representation.

The Department of Agriculture will make an invaluable exhibit, which will be intensely interesting to every farmer.

The Department of Commerce and Labor will maintain the best aquarium ever shown at an Exposition.

The Library of Congress will be represented by a model of the new building. Old and rare maps of the world and maps close up to date will form part of this exhibit, which will also contain autograph letters of the great American statesmen and manuscripts of political and personal interest.

The division of Music, contains carefully prepared histories of music, the works of ancient and modern composers, essays and musical notations and a complete collection of the war songs and patriotic airs of all countries.

The Copyright Office, the Division of Prints and the Catalogue Division of the National Library will present jointly an exhibit of intense fascination to the student of Bibliography.

The Industrial Division of the Exposition will occupy several of the largest buildings on the grounds, and will contain not only finished exhibits of machinery and products, but models of innumerable inventions, designed to improve machinery now in use, perfect products now manufactured, or alter modes in making goods. Mammoth exhibit palaces will be devoted to manufactures, liberal arts, horticulture, mines and mining, pure food, transportation, etc.

An Arts and Crafts Village, consisting of seven old colonial buildings, will house hand workers in textiles, iron, copper, wood, silver, rushes and felt. The artisans, or really artists, who will work in these buildings will produce seventeenth century household goods and wearing materials just as they were made by the earliest colonists.

The "War Path," or concession quarters of the Exposition, will contain the latest novelties and best collection of amusements ever gathered at an Exposition.

Innumerable free attractions, or public amusements, will be provided for the visitors. No other exposition has ever had the assurance of such splendid musical entertainment, for every warship that visits the port will have a band, and few regiments are without musical corps.

The Exposition has provided amply for the comfort of its visitors. In addition to the splendid hotel and boarding house facilities of the district, a mammoth Inside Inn, luxuriously appointed, stands on the grounds. This hotel offers reasonable rates and first class service.

The beautiful grounds, containing about 500 acres, on which there are now growing over a million trees, shrubs and plants, are in themselves an attraction which cannot fail to excite admiration. Shady walks and drives, flowery nooks and dells abound everywhere on the grounds, and the inclosure itself is a work of art. It is a wire fence, 8 feet high, covered with honeysuckle, rambler roses and trumpet vines that charm the eye and fill the air with fragrance.

—❦—

"Thou Shalt Not Covet"

Covetousness is a sin that brings about a good many other sins Its place in the Decalogue or in the primal law commonly called the Ten Commandments, shows this to be the case. We are first told not to commit murder, not to commit adultery, not to steal; and then we are told, as if it were including all the others or as if it led to all the others, not to covet, or not to desire to possess, that which does not belong to us. At a State reform school, on one occasion, a visitor was explaining the meaning of the word "covet." As he said it was longing to possess what we ought not to have, and had no right to crave, one of the bright boys in the full room called out heartily, "That's what brought most of us into this place." If we never even wish to possess what we've no right to have, we shall not be likely to crave, or covet, or seek to have what we've no right to possess. "Thou shalt not covet" is a command that cuts off a good many misdeeds at the outset.—*S. S. Times.*

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Can and Do

It's all very well to say that you can,
As you journey this big world through;
But the things that will count, my dear little man,
Are only the things that you do.
It is easy enough to sit on the fence,
As the workers go bravely their way,
And boast of our money or muscle or sense,
And think we are worthier than they;
But only the muscles we use, little man,
Are the muscles that really count,
And the money that's hidden away, little man,
Never helps in the final amount.
The boy or girl who stops with "I can,"
And never translates it to do,
A dreamer and drone will be, while the van
Of doers win victories new.

The Office of the Holy Spirit

Pentecostal Thoughts for Leaguers

BY ANNA M. LANDIS

THIS is the glad season of Whitsuntide, or Pentecost, commemorating the first giving of the Holy Spirit as Guide and Comforter. Both the terms Pentecost and Whitsunday are used by Christian believers, the former reminding us of the blessed outpouring of the Holy Spirit fifty days after the resurrection, and the latter term symbolical of the springtime of life and nature robed in festal garb of white. Jesus has passed through the dark valley of suffering, and has risen to a glorious state of exaltation, ascending to the right hand of His Father, there to intercede for us. Not only heaven, but earth as well, rejoices that this Sun of Righteousness shines through the darkness of sin which penetrated and threatened to plunge our sinful race into the gulf of death.

The office of the Holy Spirit may not seem clear to us. We know of God, the Father, for it was He who created us, and we know Christ, the Son, because He died to save us, but of the third Person of the Trinity, the Holy Spirit, there is more of a mystery.

He is like the wind which we feel, but cannot see. When Jesus was about to leave the earth to return to His Father's home, He told His disciples not to be sad, because He would send the Holy Comforter to earth, and from thenceforth they should receive courage and gladness of heart to go out into the world and preach the Gospel. The Holy Spirit is the third distinct Person in the Godhead, for the Scripture tells us: "Ye shall teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." In referring to the Third Person of the Trinity, the titles He, His and Him are always used. He is co-equal with the Father and the Son, and lives from eternity.

The Godhead exercises the three powers of life—thought, speech and action. God the Father, in the beginning, thought chaos should be made beautiful by the inhabitation of mankind and all living creatures, so He called into being all animal and vegetable life. He spoke, again and again, and thus the wonderful work of creation was complete. As centuries passed away, and sin abounded, God sent His well beloved Son, Jesus, into the world to fulfill the second part in the divine plan, redemption, and what joy it gives the Christian to know that his Redeemer lives. And now, as the completion of this great plan, the Holy Spirit of God is sent into the world to perfect the work which was begun from eternity.

Pentecost should be to us a day of grateful thanksgiving, for had the Father not sent His Son to die on Calvary for our sins, and had not the Apostles been inspired from heaven in their great work, we know that all must have been different. A vision of the great Apostle on the first Pentecost, standing in the midst of a multitude, proclaiming Jesus the Messiah, slain, resurrected and ascended, rises up before us. Are we impressed with the solemnity of the occasion as were the three thousand who, by Peter's preaching, were led to seek the Saviour of the World?

A short time before Christ's departure from earth He talked with His Disciples, giving them words of comfort. To Peter was granted the chief privilege on the first glad Pentecost. The love which this disciple manifested toward his Master was at first a very fervent love, for he said: "I will go with Thee, even unto death." Jesus, who searcheth the hearts, knew the awful lapse which Peter would allow himself. We in our day are reminded of the sad mistake which that disciple made, for how often we follow his example. But we, like Peter, may come to Him and have our souls cleansed.

Peter was a leader, and seems to have been foremost in all good works. In his life we have an example of willing discipleship, a worker for Jesus. Our blessed Redeemer needs such workers now, those who will maintain the Church which was founded on the first Pentecost. In the world of Christian activity, we must be up and doing, so that we may help build up God's kingdom on earth, and when we shall be called home we may hear the words of our Saviour: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

—

"It is my joy in life to find,
At every turning of the road,
The strong arm of a comrade kind
To help me onward with my load.
And since I have no gold to give,
And love alone must make amends,
My only prayer is, while I live,
God, make me worthy of my friends."

—Frank D. Sherman.

THE SUBJECTION

BY REEL.

CHAPTER III.

There was one home in Middletown in which Donald Gray was always sure of a welcome; and sure of sympathy, too. The kind that helps when no other will. Elderly people sometimes forget about their youthful troubles, and when a young person goes to them, they cannot sympathize with them as they are expected. So to the young the young go for their surest sympathy.

Ruth Spring was not exactly a beautiful girl. Medium in height, with dark hair and hazel eyes, fairly regular features and a graceful carriage. Always neatly and becomingly dressed. Cheerful and happy under all conditions.

As Donald approached the house this evening, he heard the sound of the piano and Ruth's voice. She was sitting in the twilight softly singing, and the words which floated through the open window seemed to carry a special message for him:

"Take my life and let it be
Consecrated, Lord, to Thee;
Take my moments and my days—
Let them flow in ceaseless praise.

"Take my voice and let me sing
Always, only for my King;
Take my lips and let them be
Filled with messages from Thee.

"Take my will and make it Thine;
It shall be no longer mine;
Take my heart, it is Thine own;
It shall be Thy royal throne.

"Take my love, my Lord, I pour
At Thy feet its treasure store;
Take myself, and I will be
Ever, only, all for Thee.—Amen."

He waited until the last note died away and then softly rapped. Ruth greeted him in her usual happy manner,

"Good evening, Donald. Come in. I suppose you—— Why, Donald, what is the matter? What has happened?" as she noted his troubled looks.

"Everything, Ruth; everything," he replied. "I ought to be happy and pleased, but I seem to be just the opposite."

"Can't you tell me?" she asked.

"Yes; that is one thing I came for this evening," he said. "But I did not suppose it was written so plainly upon my face," he added, smiling a little.

"I knew something was wrong, as soon as I saw you," she replied. "Won't you please light the gas for me? How I wish I were taller, so I would not need to ask such favors of you," and she glanced at him, smiling brightly.

"It is a pleasure, I assure you," he smiled back, and for a moment the worried expression left his countenance. "Come over here and sit down," he said, leading the way to the window-seat. "Ruth," and his face grew sober again, "I have an offer from Mr. Maxwell to defray all my expenses if I will study for the ministry."

"Oh, Donald!" and the girl smiled radiantly.

"But I cannot accept his offer," he continued; "at least I don't think I can. I have talked with mother and Rev. Loving, and they both insist that I am wrong in not accepting it, but I cannot."

"Why not?" and her eyes were raised pleadingly to his, the radiant smile all gone.

"Why not? There it is again. Oh, Ruth! that is just what they all ask me. Why not? Because I cannot accept his charity. I am too proud."

"Donald," and her voice was very low, "Donald, did you hear what I was singing when you came this evening?"

"Yes, I did," he replied, "and for a moment I thought it was a message for me. But I don't think so now."

"Let me get the book," she said, "and we will read over the hymn together. "Now, Donald,"

as she reseated herself with the book, "the very first lines of this hymn,

'Take my life and let it be
Consecrated, Lord, to Thee,'

seems to me ought to make you willing to accept Mr. Maxwell's offer. You have been wanting just such a chance. You want to study for the ministry and every time you have sung these words you have been making a special prayer, because you have had this work in view. We cannot all be ministers of God, but we can all consecrate our lives to Him, and a minister's is especially so.

'Take my lips and let them be
Filled with messages from Thee.'

Don't you see that it is written just for your case exactly? How can you repeat the words of this song and still let your pride keep you from doing the one thing which you want to do, and which you ought to do, now that you have the opportunity?"

"But, Ruth, you don't understand how hard it is for me to accept so much from one who is not a near relative."

"Yes, Donald, I do understand, better than you think. But you are very foolish to refuse. Mr. Maxwell has made you this offer because he knows you want to go and because he wishes to serve his God. It is made from no selfish motive. You are very deeply wronging our loving Father by persistently refusing. Really, Donald, while it hurts me to say it, I fear you have not the right love for God which would enable you to become a successful pastor. False pride, you know, has no place in the ministry. I am speaking plainly to you, Donald, but I cannot remain quiet when I see you deliberately doing wrong, and I know it.

"Listen to this:

'Take myself, and let me be
Ever, only, all for Thee.'

Have you ever really thought just what these words meant when you were singing them?"

"No, Ruth, I must confess I never did."

"Well, won't you think the matter over a little more seriously, and give special heed to what Rev. Loving has said, for I know he has given you good advice, and pray God to bring into your heart a true and humble spirit, one that will enable you to do as you should?"

"I will try," he answered gently.

The remainder of the evening was spent very pleasantly, and Donald went home with less troubled thoughts than he had had since Sunday. But the battle was not yet won. Pride was still in the ascendancy, though he thought he was really trying to bring himself to a complete surrender.

His last conscious thoughts were of Ruth, the song, and an endeavor to be perfectly willing to study under the proffered conditions.

CHAPTER IV.

The morning after Donald's call on Ruth, he was about as much undecided as ever. When he thought the matter over, pride cropped out.

"Colors seen by candle light
Are not the same by day,"

he quoted slowly to himself, as he walked to his work.

He met Mr. Maxwell in front of the post-office, and for a moment he thought he would not see him, for fear he should ask for an answer to his question; but his manly nature prevailed, and he greeted him cheerily. However, Mr. Maxwell did not say anything concerning his offer; he responded kindly, and hurried on.

Donald was much relieved by this act. He was praying God to give him strength to subdue his pride, but as yet he was unable to surrender.

You who have never had a cherished object in view, who have never sought to gain something entirely by your own efforts, or those which come from a loving and kindly parent, cannot realize how hard it is for a high-spirited young person to accept help from others, even when they *know* that unless they do, they can never hope to attain their desires.

Donald Gray was no exception. He tried to live a clean, pure, Christian life, and to serve God in the right way. It was not that he did not love his God, the reason he refused the proffered kindness. At times he felt he could accept, but before he had fully decided to surrender, a small voice would creep in and softly whisper, "Better not," and then he would withhold a decision for the present.

The days were passing away and still he was in doubt. He met Mr. Maxwell at church the Sunday after the offer was made, but told him he was still undecided. On several occasions he had talked the matter over with his mother, who strongly espoused Mr. Maxwell's cause, and tried to reason with him, and induce him to accept the kindness; showing in almost every conceivable manner that it was his duty to do so. Ruth, too, tried to persuade him, but all to no avail.

Meeting Rev. Loving on the street one day he turned and walked with him.

"Rev. Loving," he said, opening the conversation, "I am still as a leaf tossed hither and thither by the breeze. At one time I can almost see my way clear to do the right thing, and then again, I want to do just the opposite."

"What have you been doing to bring about a change of heart, Donald?" the pastor asked.

"Well," he replied slowly, "I fear I have not done just right. I have talked with mother, and have tried to pray myself into a subjective mood."

"Have you really meant your prayers? Have they come from the heart, or were they simply from the lips?"

Donald did not answer.

"Ah, my boy," the minister continued, "I fear we do not pray as we should. We utter the words, but the faith, which is necessary to bring us our desires, is lacking. Pray with a believing heart. Pray with a living faith. 'Ask and it shall be given unto you; seek, and ye shall find.' If we ask God, in all meekness and humility, to do us good, He will do it. God never fails to answer the prayers of His believing children. Oh, Donald, surrender your pride! It is really such a small thing for you to do, this accepting of Mr. Maxwell's kindness, and yet you have made so much over it."

"I know I have," the boy replied, "and I realize that I have acted foolishly in regard to it, but I cannot bring myself to accept so much charity."

"But, Donald love is charity; if he wants to do you this favor, which shows his deeds for, as well as his faith in God, you are wronging the almighty Father by refusing. Come, my boy, let him do this for you, and in the coming years you will be able to thank him for making it possible for you to study."

The pastor and Donald separated.

Almost another week has passed away, and the words his pastor and his mother have spoken to him have begun to leaven; he is coming nearer and nearer to an understanding with himself.

He had been spending the evening with Ruth and on his way home he approached from behind two persons engaged in conversation. They failed to recognize him, but he saw two of his young acquaintances, and while he did not intend to listen to what they said, he plainly heard every word, and discovered at once that he, himself, was the subject of their talk.

"So Mr. Maxwell has really offered to pay his expenses at college?" the first one asked.

Donald was much surprised that any one but his most intimate friends knew of the offer, but in a small town it is almost impossible to keep anything like that a secret.

"Yes, he really has," the other replied.

"Has Gray accepted the offer?"

"Well, I cannot say for certain that he has, but no doubt he will jump at the chance."

"No doubt, I suppose. But, how can he do it? I never would allow a stranger to pay my expenses at college."

"Nor I. I'd feel all the time as though I was under everlasting obligations to them."

"And so would I."

Donald did not wait to hear any more, but, crossing the street, he hurried past them and went straight to his room.

"That is just the way it is," he cried fiercely, when he was inside. "If I accept this offer I will be pointed out in the street as, 'There goes the fellow who went to study for the ministry on somebody else's money. If I could not pay my own expenses I would stay at home.' Everything and everybody will remind me of the fact that I am a charity student. Oh, God, why is it that some of us must be so poor!" And the boy fell upon his knees by his bed and could have cried.

Then came a still small voice and whispered gently to him: "Oh, Donald Gray, for very shame! You who have prayed to be sent as a laborer among the children of men, you who have prayed to stand before men, spreading the Gospel of the crucified Saviour, to let the petty gossip of any one keep you from doing right. Come, look up, lift up, and be a man. Take a man's place in the world. Live a life that will be a credit and an honor to your Creator. Show those who speak slightingly of you that you can and will make a place in the world for yourself. Come, be ready to do the right."

And then the boy in humble contrition prayed: "Oh, God, Thou Almighty Father in heaven, Who hast bought us with the precious blood of Thy only Son, allowing that Son to be crucified that we might be free, I pray Thee, lead me to a higher and a nobler life. Make me truly a child of Thine; help Thou mine unbelief, and give me grace and strength to overcome my pride, and the petty spite and jealousies of all. Make me truly humble and obedient unto Thee, so whatever confronts me, I may still follow Thee. Grant this, O God, I beseech Thee, for the sake of Thy Son, Jesus Christ. Amen."

And then he slept.

(To be continued.)

Janet's Mission: A Story for Girls

BY MINNIE A. G. EDINGTON.

I.

JANET was fifteen years old, and the oldest child in a family of six children. She was a bright, pretty girl, at the head of her classes at school, and one of the most faithful pupils in Miss Bell's class at Sunday school. Her mother had taught her to be a very tidy and careful little housekeeper and to do plain sewing very neatly.

There were enough and varied duties in the home to occupy all her time not needed for lessons and music; and Janet, in general, did them all faithfully, if not always very cheerfully or patiently. She had read a great deal about missions; and Miss Bell had told her class one Sunday that they each had a special mission in this life to fulfill, and that it was their duty to learn what it was and to earnestly strive, with God's help, to fulfill it.

Janet was a Christian and truly desired to serve and honor her Saviour. She wished to do some special and great work—to go out into the harvest field and garner great golden sheaves to bring to His feet at the close of every well spent day. She chafed and fretted over the humdrum duties that filled all her hours, leaving her no time, as she supposed, in which to work for the Lord. The children, from one year old May to seven year old Fred, were such restless mortals, and kept the house in such woful disorder, that it seemed to her she did nothing but pick up toys, put things back to their places, mend broken playthings and tie up cut fingers.

"Miss Bell says it is time I found my mission and began its fulfillment," she said to herself one day while she was dusting the parlor; "but I wonder how any one can find time to look for her mission with so many common, everyday duties to do. Why, one can hardly find time to breathe comfortably. There, what is it now, May?" as the little one tugged at her apron.

"Me dolly's leg bwoked," the baby wailed, holding up the doll with one leg dangling by a mere shred of cloth.

"Well, well, sister will mend it in a few minutes," she answered, not very cheerfully, it must be admitted; but the baby was content, and, when the doll was mended, lifted a smiling little mouth to kiss her sister.

Then came Tom with a broken toy to be mended and Fred with a button to be sewed on. By the time these wants had been attended to mamma needed help in preparing dinner. In the afternoon her music occupied two hours, and then the disorder made by the children in their play must be transfused into order before papa came to his supper. After the supper dishes were washed, May wanted to be shown a picture book, Tom wanted a story read to him, and the two older boys claimed her help in various ways. When bedtime came, as she knelt down to pray, she cried out with tears: "Oh, Jesus, I long *so much* to do *something* for thee, to work in Thy vineyard even in the most obscure corner. I love Thee, my Saviour, more than all the world besides, but I cannot get away from these everyday duties, to seek my mission. Help Thou me and teach me how to serve Thee best."

II.

Some weeks had passed by and still Janet had not found her mission, though she had daily prayed that she might be permitted to know where and how the Master willed that she should labor for Him.

One afternoon, when her mamma had gone out to see a sick friend, Janet had been left in charge of the little ones. May was not very well, and was somewhat fretful. Tom and Fred were unusually apt in mischief; and poor Janet felt that, though her aspirations soared to the heavens, her feet were shackled to this dull old treadmill of earth forever.

She had just succeeded in getting May to sleep and had turned her attention to the boys, who had been playing train with a long line of chairs, and a circus tent made of three chairs and a blanket, and was trying to restore a bit of order to the room, when Tom, who had gone into the hall for a fresh reinforcement of chairs, ushered in her pastor, Rev. Ellwin.

Janet flushed with mortification and began to make apologies for the condition of the room, but her pastor waved all apologies aside.

"Boys will be boys, you know, Janet, dear; I was one once myself; and it is far better to have them in the safe shelter of the home,

even though they do create disorder, than roaming the streets learning all manner of wrong. A room like this reveals, not a poor housekeeper, but a good home maker."

Then, after Janet had cleared the Morris chair from its freight load of books, and drawn it close to the fire for him, he went on:

"I saw your mamma at Mrs. Ford's, and she bade me tell you she might not be home until late, as Dr. Bentley needs her help in some special treatment of the patient."

Janet looked disappointed, but only said: "I hope Mrs. Ford is not seriously ill."

"I am afraid she is," replied Rev. Ellwin gravely; "and I am glad your mamma could be there this afternoon, for she is so wise and skillful in sickness. It is well she has such a splendid little housekeeper to leave in charge when she is absent."

"I do the best I can," said Janet, her eyes filling with tears; "but the children are *so* trying—they keep the house in *such* disorder, and I can never get a single minute to think what my mission is or even to begin fulfilling it."

"Your mission, dear child?" questioned her pastor in a puzzled manner. "What do you mean?"

Janet told him all that Miss Bell had said to her class, and added how she longed to find her mission, and to serve her Master by trying to fulfill it, as He gave her grace and strength.

"My dear Janet," he said gravely, after a moment's silence, "have you never thought that your mission might lie right here in your own home? That all He requires of you just now is to do cheerfully and faithfully all you possibly can to lighten your mother's burdens, and to make life pleasant and happy for all about you? Where could you find a holier, a nobler mission, or one which brings a sweeter reward? Do you know these lines:

"'The toil that is yours seems fruitless,
Your days are weary and long;
But lowliest duty may glow with beauty
When wrought with cheerful song.'

And, dear child, while you fulfill this present mission you will all the time be growing in Christian character and receiving a training for whatever work the future may call you to do. Whenever God has a different mission for you, He will plainly reveal His will to you. You can serve Him best by doing patiently, cheerfully and well whatever He gives you to do in the present. He will care for the future."

Janet thanked him for his kind words, and when he had gone set about the task of preparing supper and putting the sitting-room in order, singing out of a greatly lightened and comforted heart:

"O Lord, who hast my place assigned,
And made my duties plain,
Grant for my work a ready mind,
My wayward thoughts restrain."

III.

From the moment Janet was convinced that her present mission lay in being a help and comfort in her own home, a new life began for her. Duty became pleasure, work a sanctified burden. Her face lost its old, fretful, discontented lines, and took on a new and higher beauty. Where, before, cross words or half-sullen silence was the rule, now bright, cheery tones or snatches of happy song were heard. It was a new Janet who flitted about the house like a sunbeam, shedding light and joy wherever she stepped.

Her mother marveled over the change and rejoiced in it, yet understood it not, until, after some weeks, Rev. Ellwin called, and finding Janet singing cheerily while she set to rights a room in which the younger children had been playing circus, he said, with a smile:

"Well, Janet, have you found your mission? And how does the work prosper?"

"I have tried to do as you said, sir; but you will have to ask mamma how well I have succeeded in obeying you," Janet answered, a little flush creeping into her cheeks.

Her pastor turned to Mrs. Winton, and questioned smilingly:

"Well, Mrs. Winton, how does Janet get along with her mission?"

"I do not understand," replied Mrs. Winton, looking in a puzzled manner from blushing Janet to smiling pastor.

"Has not Janet told you? Our dear girl had been told that she had a mission and it was her duty to discover where it lay and to set to work at its fulfillment; and, with the usual longing of young people to do great and grand things, she sought opportunities to do some wonderful work, such as falls to few of us poor, unworthy mortals ever to do. In so doing, she looked over and beyond the

Whitsuntide

BY REV. L. GROH, D.D.

Oh, Holy Spirit, Eternal God! enter Thou my longing soul! as Thou hast entered Thy Church to abide, teach and comfort. Let us be Thy temple. Oh, come, sun of the heart! Thou light of heaven! Let Thy rays be with us in power.

Pentecost, the festival of the Spirit's visible outpouring, "not many days hence," as promised, occurs fifty days after Easter and ten days after the Ascension. On that day and by this Divine act the Church was dedicated. "The general assembly and Church of the First Born, whose names are written in heaven." This was the beginning also of the visible Church of the Lord Jesus. The latter embraces both the called and the elect.

The name, White Sunday, later Whit Sunday, came from the fact that white only was worn by the catechumens. They were the baptized candidates for full membership in the Church. It was symbolic of the "white robes, pure and spotless," promised—a visible sign of an invisible purity.

In later years, some systems and theologies are greatly exercised about the Spirit's work. Is it through Him we may look for "an ethical revival"? Will He lead to a higher plane of experiences? Is it an instantaneous elevation of ideal character in Christ? To get answers to such and similar questions people make pilgrimages to different modern Gamaliels, at whose feet they expect to find proper solutions. They seem to assume that such matters are new discoveries; that modern studies have led believers to higher aims; that in this age of gigantic mass-moving and crowd gatherings, as during the Crusades, unheard of problems confront us. In Lutheran theology these things are not new. Luther had all in his own life. The complete Reformation experienced in his own soul included every question. All now said about "assurance," "perfect love," "rest in God," etc., were most vivid realities with him. Such matters, ever since Luther, are a part of our theology. Not everybody enjoys them. They are not "reached and kept by sudden flight."

Paul says, Gal. 3:3: "Are ye so foolish: having begun in the spirit are ye now made perfect in the flesh?" That is, you have accepted your salvation, by faith, as a free gift, now you make rigid rules of life to become perfect. We are, surely, never fully the Lord's freemen until we are free from all conventional trammels. What to eat or when; how to dress—like Joseph in prison or Solomon in his glory; how dwell—very humbly or in a palace? "Ye observe days and months—are ye not carnal?" "Will worship" is as much a carnality in God's sight as "lust of the flesh" sensuously indulged. A true believer is born into the kingdom—God's family. In it he must grow, not fitfully, but regularly. Scriptures so teach. Properly understood, they show us the life of a disciple as an integer—it isn't patchwork.

To verify this clearly, let us state the teaching of Lutherans. How are we justified? How sanctified? Christ Jesus atoned for all our sins. Our debt He paid in full. Justification is the work of a moment. The conditions being proper, it is all of God. Man has no merit in it. He is recipient only. The poor sinner penitently acknowledges his helpless condition, prays for grace and deliverance. God speaks the word, and the man is justified. Sanctification does not come in a moment. It goes on step by step, and continues to the end of life. Justification is perfect in an instant. By it every one receives full forgiveness, the entire righteousness of Christ, and is a true child of God, as surely as St. Paul, St. Peter, or any saint. He is perfectly righteous, pure and holy. There isn't a jot or tittle against him. He is "complete" in Jesus—having accepted his full atonement. All this is objective perfection. Subjectively he may not be changed. His relation is changed entirely. He is in grace—has a title clear to enter the gates of the eternal city. The sacrifice made, "once for all," covers him completely. An illustration: Suppose a model Christian family adopts a son, out of a poor ungodly one. All his former surroundings have been evil. As soon as the forensic act of adoption is completed the whole relation of the child is totally changed. His subjective self may not, as yet, be changed an iota. He is under entirely different influences. He rejoices greatly in his better relation. If the Spirit is in him he'll surely grow

into unity with his surroundings. His adoption represents justification, his growing into unity sanctification. Some grow into unity speedily. Some are spiritual cripples—limping wearily all their days, and never make much progress.

Measured by justification, all believers are alike. All are perfectly cleansed, perfectly holy—objectively by the act of substitution. In sanctification (subjective spiritual attainment) there is a vast difference. Some are weak, sickly spiritual children, and remain in babyhood for years. Others are very Samsons of power. Some are wearily moving on, in the lowlands, while their companions have reached the delectable mountains. One exceeds others in knowledge, zeal, humility, unselfish devotion, true spirituality, submission to God's will, etc. Those who have never suffered deeply in body or soul are usually shallow. Not all can attain to Paul's unselfish devotion. "Labored more abundantly than they all, yet not I," etc. Not all can reach Job's patience, John's love, Peter's zeal, Daniel's holy courage, Abraham's faith. All these had calm rest in God. Yet all could unite with Paul in saying: "Not as though I had already attained or were already perfect," etc. I've the Spirit's work all too imperfectly. I offer suggestions which must be worked out. Lutheran theology shows His efficiency for saints in all conditions. Christ says: "He will testify of me. He will take of mine and show it unto you." His work is not different in kind—only in degree, between the heroes of serene faith and weakest. We teach a happy, cheery view of life. God rules. He is our Father. What should we fear? Rom. 8:32, 33, 34.

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Gaston College

GASTON COLLEGE, for girls and young women, is located at Dallas, N. C., by which State it was chartered for "the thorough education and liberal culture of women." It is conducted under the auspices of the Tennessee Synod, and is a Christian college for women.

Dallas, the county seat of Gaston, is a quiet but growing town. Its four churches and two large cotton factories are among the evidences of its growth. The Piedmont section, with a climate mild and healthful, commends itself as a place of residence. From the college building can be seen, to the east, Spencer's Peak and to the west King's and Crowder's mountains.

Gaston High School was founded in 1879 as a school for both sexes. It was chartered in 1885. Gaston College, the result and outgrowth of the High School, was organized in in 1887, as a co-educational institution, but it was thought best to open the college to female students only. The result of this decision has been satisfactory.

The college site consists of 5 acres of ground in the southeastern suburbs of the town. The building is a large three story brick structure. Here are the recitation rooms, music rooms, libraries and dormitories. Prof. S. A. Wolff is the president of the institution. This institution is an effort on the part of the Lutheran Church in the South to provide an education for young women equal to that furnished young men.

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That's Enough for Me

We met somewhere this beautiful incident: "What do you do without a mother to tell all your troubles to?" asked a child who had a mother of one who had none. "Mother told me whom to go to before she died," answered the little orphan. "I go to the Lord Jesus; he was my mother's friend, and He's mine." "Jesus Christ is in the sky, He is away off, and He has a great many things to attend to in heaven. It is not likely He can stop to mind you." "I do not know anything about that," said the orphan. "All I know, He says He will; and that's enough for me."

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"What we want to plead for," said Phillips Brooks, in one of his sermons, "is not primarily new resolutions, it is a new life. I hope that I have made you see the difference. You need a new conception of what you are living for, a new picture of the sort of life which it is worthy of a man to live. You must have this or your good resolutions surely come to nothing."

Luther League Topics

1st Sunday After Trinity. June 2, 1907

The Attributes of the Church

I Cor. 12:27-31.

Doctrinal Topic Reviewed by Rev. C. A. Miller, D.D.

Questions to be answered in brief papers: What is meant by the Unity of the Church? What by its Holiness? What by its Catholicity? What by its Apostolicity? What by its Perpetuity?

Lessons for our own lives: We need to be reminded of the attributes of the true Church, that we may, in spite of all imperfections and visible circumstances, rejoice in the sure Word of God concerning the Body of Christ. That Word assures us:

1. That the Church is One. "All who really are Christ's constitute the One Church." But these "abide in Christ" and He "abides in" them. They are one Body of which he is the One Head. They are not only members of Him, but of one another. There are many organizations, but the One Church, the "communion of saints" intersects and pervades them all, in so far as in them are found true believers in Christ.

2. That the Church is Holy. It has the Holiness of the Word and Sacraments. It is composed of those in whose hearts the Holy Spirit is at work, making them holy. "The temple of God is holy, and such are ye" (I Cor. 3:17). "Christ loved the Church and gave Himself for it, that He might sanctify it" (Eph. 5:25-26), and He is accomplishing and will accomplish His purpose. God forbid that we should not yield ourselves to the sanctifying work of His Spirit, for thus we would be no longer of His Church.

3. That it is Catholic. Some of us regret that this word is not used among us in the Creed, for it means what no other word exactly expresses. It involves the idea of unity, of universality, of true doctrine, of comprehensiveness beyond all limitations of time and place and race. If we had but one word to comprehend the attributes of the Church this would be that word. We believe that there is a Catholic Church, and to that Church we belong. Such a term as "Roman Catholic" is a contradiction; for if the Church be "catholic" it cannot be Roman, and if it be Roman it cannot be Catholic. We might as well speak of "frozen fire." (Jacobs).

4. The Church is Apostolic. Not that it has or needs an outward succession transmitting the contact of the hands of the Apostles. Nor that it was founded by the Apostles; but that God established it through the witness of the Apostles, proclaiming the one true Gospel, and that it holds the doctrine which the Apostles taught, and represents all for which they stood.

5. The Church can never be overthrown. Christ is its Cornerstone. He has promised that the gates of hell shall not prevail against it. No opposition, persecution or guile has rooted it out, or weakened it. Since none can destroy the Head, the Body also is invincible.

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3d Sunday After Trinity. June 16, 1907.

Church Polity

Acts 15:6-29.

Doctrinal Topic Reviewed by Rev. C. A. Miller, D.D.

Questions to be answered in brief papers: What is meant by "Church Polity"? What degree of importance are we to attach to the questions of Church Polity? Why do we owe obedience to the resolutions and requirements of our Synods?

Lessons for our own lives: 1. We ought to understand and be thankful for the teaching of our Church in reference to Church organization and government. The outward frame of Church government is not of essential importance. Thus the Lutheran Church has in different lands and sections the Episcopal and the Presbyterian forms of organization, and holds everywhere some of what might be called Congregational principles. But it nowhere regards any one of these forms as of prime importance, but only as best in the circumstances of time and place. The doctrines or principles of Church Polity it regards as essentially important. For instance, it everywhere insists upon "the absolute and essential equality of clergy and laity" and claims "all power of the Church for the Christian congregation composed of those who have heard and heeded God's Word." It also finds the authority of the Church and its ministry to lie in the right use of the Word and Sacraments, and subordi-

The Luther League Topics, complete lessons (of which the above are outlines and reviews) in 32-page pamphlet, covering three months, can be supplied at rates given on page 29 by LUTHER LEAGUE REVIEW, **Box 876, New York. N. Y.**

nates the Church to the Scriptures. It follows that even when the Lutheran Church has bishops and a corresponding organization, it holds entirely different views from those of the Roman Catholics and High Church Episcopalians using the same outward form of Church government.

2. We ought, in our Christian freedom, to submit ourselves with all faithful service to that form of Church Polity which the Church with whom we are connected has adopted. The Synod may have no divine right as an exclusive form of organization, but so long as its resolutions are in accordance with the Word of God and it calls upon us for co-operation with other congregations in the extension and development of the kingdom of God, we are to hear and respond as to the voice of God. "No pastor or congregation can justly avail himself of the rights and privileges of membership in a Synod, without complying with its rules, aiding in bearing its burdens, and co-operating in all its interests." (Jacobs, in "Lutheran Cyclopedia," Art. Ch. Polity).

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4th Sunday After Trinity. June 23, 1907.

The Augsburg the First Distinctive Confession

Isaiah 8:16-18.

Historical Topic Reviewed by Rev. S. Winfield Herman.

On the 21st day of January, in the year of our Lord 1530, Charles V, Emperor of Germany, issued a proclamation convening a Diet at Augsburg, for the purpose of discussing the most pressing and vitally important subjects, pertaining to war with the Turks, who were committing great depredations and advancing upon his territory, and also to attempt to settle the religious disputes that had been distracting the country since the Monk at Wittenberg had taken his courageous stand against the abuses in the Church. In respect to the religious disputes the proclamation said: "To remove the discord in matters of faith, to commit past errors into the hands of the Saviour, diligently to hear, understand, and consider among themselves, with love and good will, each one's sentiments, opinions and views, for the purpose of comparing them and bringing them to the same Christian truth; to remove all that was not properly interpreted by either party; to unite all in one and the same Christian religion; and that as they all stood and fought under the same Christ, they might also live in unity in the same communion and Church, and thus finally establish and maintain unity and peace."

The Diet opened June 20, 1530. The Confession known to history as the Augsburg Confession was presented June 25, 1530.

As stated in the quotation, the Emperor desired the religious views of the disputants to be stated and an effort to be made to harmonize existing questions.

That the Protestants were in entire accord with this plan is evidenced by the concluding portion of the Confession, which states: "The foregoing articles we have, in conformity with the edict, desired to submit as an evidence of our Confession and of our doctrine."

The aim, therefore, of the document was largely to make a positive statement concerning doctrine and to be a peace document.

The Confession was composed by Philip Melanchthon, who evidently used the Swabach and Torgau (1528-9) Articles as a basis, and who was also assisted by Luther and others. This careful work of Melanchthon's was read before the assembled Protestant theologians and defenders, and was signed by the following princes and cities: John, Elector of Saxony; George, Margrave of Brandenburg; Ernst, Duke of Luneburg; Philip, Landgrave of Hesse; John Frederick, Duke of Saxony; Francis, Duke of Luneburg; Wolfgang, Prince of Anhalt; and the cities of Nuremberg and Reutlingen.

June 25 the Confession, written both in German and Latin, was read in German, before the Emperor, between the hours of 4 and 6 p. m.

Both texts were submitted to the Emperor, who gave the copy in German to the Elector of Mayence and retained the Latin himself.

The originals are not known to exist today. The copies generally accredited are made from the edition of Melanchthon, printed and published at Wittenberg in April, 1531.

The object of the confessors was not attained by the Confession at the Diet, but the Confession became the First Distinctive Confession of the Protestant Church, as well as the first clearly defined creedal statement of the true Church of Christ, following in logical succession the so called ecumenical creeds, Nicene, etc.

Hence, among all the historical days of the Church, great emphasis ought to be placed upon the 25th of June, 1530, when the princes

of the Empire of Germany gladly bore testimony to their faith by signing the Confession destined to become the great Augustana.

It marks a great dividing line between the past of error, confusion and reaction and a glorious future of unparalleled truth, order and progress.

Some of the comments upon the reading of the Confession are most interesting: "What has been read is the truth, we cannot deny it." (Bishop of Augsburg.) "You have a theology which can only be comprehended by him who prays much." (Egedius, the Emperor's confessor.) The Duke of Bavaria said to Eck: "You have consoled us with the idea that the Lutherans were easily answered; how is it now?" Eck replied: "I would venture to do so with the fathers, but not with the Bible." The Duke then answered: "Then I must infer that the Lutherans are seated on the Bible and the Papists beside it." The most beneficial effect of the Confession at the time was the more correct and fair constructions placed upon the Lutheran position by those who had heard of their action and teachings from prejudiced sources.

The Confession, besides being the instrument for disseminating correct views and refuting slanders, served also to encourage the Lutherans, to give them increased faith in the ultimate triumph of the right and to bind them together in almost inseparable bonds.

Luther's appreciation of this Confession finds expression in these words written to Cordatus: "I am exceedingly glad to have lived to this hour in which Christ was publicly preached through His so great confessors, in so great an assembly, by means of so excellent a Confession. And the saying is fulfilled: 'I will speak of thy testimonies before kings,' and this has been fulfilled: 'and will not be ashamed'; for 'whosoever shall confess me before men (thus saith He who cannot lie), him will I confess before My Father in heaven.'"

The history of this Confession grows more glorious, its influence more pronounced. To the Lutheran Church through the centuries, though differently interpreted at times by different bodies, it yet remains the great Confession. While others have attempted to revise their creeds, no effort that justifies the name has ever been made to change the creedal statements of the Confession of Confessions, which attempts only to set forth the truth of God as found in His Word, and stands or falls with that truth.

5th Sunday After Trinity. June 30, 1907.

Christian Citizenship

Rom. 13:1-10.

Practical Topic Reviewed by Rev. C. A. Miller, D.D.

Questions to be answered in brief papers: What should be the relation of Church and State? What are the obligations of a Christian man as a citizen? Why has the government a right to obedience?

Lessons for our own lives: 1. If a man is a Christian he shows it in every relation of life. No one doubts that Christian faith involves Christian living in the home. The Fourth Commandment is very well understood, however faulty may be the practice, so far as the literal father and mother are concerned. We know that a disobedient, unloving, disrespectful child cannot be truly a Christian. But we forget that we have superiors in the State who are commended, by the same Commandment to our honor, obedience and service. We forget that our rulers are set over us by God and in His place, so far as civic relations are concerned. It almost startles us to read that our Mayor, or Governor, or President is "a minister of God" to us in the duties of his office. But it is so written in God's Word. That man's piety is of little worth who does not recognize this and kindred facts and render as acts of service to God his duties as a citizen. To pay taxes, serve on a jury, cast his vote, these and such things are not secular, but sacred duties to one who understands the Gospel.

2. The failure to take one's religion into one's relations and duties as a citizen is a failure to be a true Christian. How many Christians pray for their rulers, for their city and its officers, for the removal and overthrow of the evils of city government, for the higher sense of civic responsibility among our people, for the prevalence of law and order and the development of the kingdom of heaven in the business, society and government of men? How long would selfish and dishonest men make a mockery of law and justice and government if every Christian man accepted the responsibility that rests upon him to take an interest in the problems of the State and was ready as a matter of Christian duty to give time and effort to the task of making our principles of government something more than an empty declaration? Christ came not only to bring us the truth, and to set us free, but to "destroy the works of the devil." We are not truly following Him unless we are helping in that work of destruction.

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Editorial

Our New Members

The recent Easter accessions have been unusually large, and the responsibility of their being "steadfast in the faith" and becoming active and devoted church workers rests equally upon them and the members of the church into which they have been received. The new converts should feel and be made to feel that they are part and parcel of the congregation. The older members should extend a cordial welcome and make it apparent that their help is needed. It does not take many repulses to chill the most ardent spirit, and it takes but little encouragement to make our converts of incalculable benefit to our churches. A pleasant nod, a friendly greeting, a word fitly spoken, a loving task given, will kindle many a retiring and sensitive spirit into the most ardent and devoted worker.

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Conventions

Convention days are here, or approaching, for many districts and State Leagues. Whether conventions are worth all they cost is questioned by some serious and practical people. "Time, money and energy are spent," they say, "and what is gained? A few additions to one's acquaintance, a little enthusiasm —which soon wears off, generally—and a few practical ideas snatched, only to be lost before more than one or two of them can be tried."

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To enlarge and cultivate one's acquaintance among members of our Church, and to have one's soul thrilled in an inspiring meeting, surely are things not to be despised. But the critic has some real ground for questioning if these alone compensate for the expense, in money, time and energy, of the average convention.

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The results of a convention should embrace advantages that can be easily and promptly realized by the League itself. How can the League thus profit by a convention? First, the leaders—naturally the officers—of the League should know what are its weak points—where it needs help. Among those who guide a society's activity there should be the utmost candor and the best possible understanding on this point. Let no officer try to dominate a League and disregard the judgment and criticism or advice of his associates. Second, when the question of the League's needs has been decided, let there be chosen a delegate best qualified to gather from the convention the help needed and to bring back the message he has received. Let the choice of a delegate be made upon this one consideration except one other—the District or State League's need of the services of one of your members. In that case it may be your duty to send him. And in that case he is the very person to best serve your own League's interests. Third, when your

delegate returns expect him to bring some practical help, gather around him and hear his message, absorb as much of it as you can yourself, "put your shoulder to the wheel" under the leadership of your officers, and the issue is assured.

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Habitual Lateness

One of the most annoying and exasperating habits that can be contracted is that indulged in by a large number of persons in being habitually late. There are some persons with whom a business man will never make an engagement, because he knows beforehand that he is sure to be disappointed. In our Church and Sunday School life this habit is just as vexatious as in business. There is nothing more demoralizing in Sunday school discipline than the conduct of a teacher who continually drops in after the opening exercises. There is no greater disturber of public worship than the person who waits in the vestibule of the church. It is needless to point to the many examples history affords as the result of coming late. Therefore, for the sake of good breeding, if for no other reason, do not allow yourself to become addicted to this habit.

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Public men of the old school have misgauged the temper of the times if they have not been reading its signs. It is a sad fact that in our great cities, in densely congested quarters, are many poeple of low moral tone, tainted and vulgarized, and on a low plane of animalism. Nevertheless, there is an earnest Christian people who are looking to the safeguarding of the public morals. Their influence is growing and the weight of their influence is on the side to eradicate the crying evils. Right thinking citizens in large numbers, too, are giving cordial support to the purification of public morals. A new tide is rising. A new century is here. A new generation is coming upon the stage of action. It is worth the while of men of affairs to note the change in the temper of the new generation.

—❦—

Between the home and the school for the best interests of the children there must be unity of purpose. In the welfare of children both parents and teachers have a strong common interest. Complete sympathy and unremitting endeavor is necessary if they are to be properly trained and the highest results are to be accomplished. Unwisdom or indifference, or parents and teachers working at cross purposes, may neutralize the intelligent and best intended efforts on the part of either parents or teachers. Effective co-operation is desirable. Both are moving by different paths toward the same goal. Their fields of activities are clearly defined, and the future welfare of the child depends upon harmony between the home and the school.

—❦—

Publisher's Column

Our subscription list continues to grow steadily and we have been much encouraged with sentiments from our subscribers like these:

"Enclosed find check for two years' subscription. Like THE REVIEW very much. Do not want to be without it, for in this place of 4,000 inhabitants there is no Lutheran Church."

"I enjoy reading your paper very much."

"Would not miss your paper, even if I had to travel miles to get it."

Does THE REVIEW please you? If so, are you doing anything to increase its circulation in your League? Have you any club rates? Can't you form a club of subscribers?

—❦—

Our Luther League Hymnal continues in great demand. New editions of both the larger and small books have recently been required to fill orders. Have you tried this excellent book?

Here is what one pastor says:

"The book meets fully the wants of young people's societies in our Church, and will do them good."

We hope that others will try it and see if they cannot indorse this sentiment. We feel sure they will.

—❦—

The new number of THE LUTHER LEAGUE TOPICS will be ready for May 15. Leagues should file their orders at once.

—❦—

Orders for badges and other supplies will receive prompt attention if addressed to

LUTHER LEAGUE REVIEW, P. O. Box 867, New York City.

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Janet's Mission

(*Continued from page* 16.)

very work God meant her to do, and so failed to serve her Master as she truly longed to do."

"If you mean that she has found her mission in the home, and is trying to serve the Lord Jesus by being a comfort and blessing to us, I can truly say she is prospering nobly in her work. My dear sir, if we owe the change in our dear daughter to anything you have said to her, we owe you more than we can ever repay. Janet was always a good daughter, but now"—— And the mother's misty eyes and faltering voice told better than words how deeply she appreciated the change in Janet.

Janet, with the red tablecloth tent cover and the broomstick center pole in her hands, paused a moment in her work to say: "You do owe it to him, mamma, and I have never been so happy or so content as since I have been trying to do even the lowliest duty as though it were done directly for Him."

"Duty well done brings its own reward, be it lowly or mighty. Even drudgery becomes divine when done in the proper spirit. Fulfill this present mission as well as you possibly can and He will give you other and greater work as you are fitted to do it. The trouble with most people is that they want to serve God in their own way, for which form of service they may be entirely unfitted, and so they miss every opportunity He offers them of doing His will."

"I will try to do His will, as each day, each hour, it is revealed to me, and wait His own good time for a change," said Janet earnestly.

"God bless and help you, dear Janet," he replied gravely; but laughed the next moment, as baby May, who had been playing in the coal bucket, came and put up two little black hands to pat "sister" on the cheeks, leaving the imprint of tiny fingers on the flushed, smiling face.

"Naughty girl! Half of sister's mission lies in using soap and water, Rev. Ellwin. I do not look much like a missionary just now, do I?"

"Like a very good *home* missionary, indeed," he replied, quite gravely, under the circumstances and in all earnestness.

Fiftieth Anniversary

Fifty years ago on April 27 two orphan lads, Joseph and Richard Lamb, one a designer and the other a practical mechanic, began the business of the now well known firm of J. & R. Lamb, makers of church goods. In a most appropriate manner the fiftieth anniversary of the founding of the house was observed on that date with a service, "A Symposium on Beauty," at the Lamb studios, 23-27 Sixth avenue. Joseph George Lamb spoke the greeting for his father, Richard Lamb, who was indisposed. Frederick Stymetz Lamb read an essay on "Beauty as an Educational Force"; Charles Rollinson Lamb, son of Joseph Lamb, deceased, gave an interesting account of the founding of the house. Music of a high character interspersed these talks, and all in all the program and all the arrangements for the anniversary were superb and enjoyed by the 200 or more specially invited guests, among whom was the editor of THE REVIEW. We extend congratulations.

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Book Review

THE STORY OF CHRIST'S PASSION. Told and explained by Rev. E. E. Ortlepp. Part II, pp. 333. German Literary Board, Burlington, Iowa. $1.35.

The first part of this work (to be complete in three volumes) was issued and reviewed a year ago. The present volume covers the trials of Christ before the priests and before Pilate, with all of the Passion narrative related to those scenes (Peter's denials, the end of Judas, the appearance before Herod, etc.). The method is the same. A harmony of the Gospel narrative is given, sections thereof being commented upon in separate meditations. There are twenty-seven of these meditations in this volume. The selfsame spiritual insight and earnest devotion are manifest as existed in the first part. Polemics are not indulged in, nor is any space devoted to critical discussions. It is an excellent homiletical help for pastors, or devotional manual for all Christians.

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Our Churches and Institutions

In Some of Our Large Cities

Greater New York.

—St. John's congregation, Brooklyn, Rev. H. C. Wasmund, pastor, in April celebrated its fortieth anniversary and paid off an indebtedness of $8,000.

—St. Peter's Church, Brooklyn, Rev. J. J. Heischmann, D.D., pastor, received by confirmation, at Easter, 131 new members, the largest number reported by any General Council church in the United States this year.

—The American Bible League, of this city, has elected Rev. D. H. Bauslin, D.D., editor of the "Luther World" and professor in Wittenberg Theological Seminary, to succeed the late Rev. Dr. E. J. Wolf as one of its directors.

—The new building of St. John's Church Richmond Hill, Rev. Allen L. Benner, pastor, was consecrated April 8. The sermon was preached by Rev. H. E. Jacobs, D. D., LL. D. The building is of wood, in Gothic style, the auditorium seating 350 people, the basement arranged for Sunday School purposes, and the total cost $12,000. The Luther League contributed the carpeting. The congregation was begun in 1903, and now numbers 150 members.

Philadelphia.

—The Rev. Charles L. Fry, Literature Secretary of the Luther League of America, has begun the duties of his new office, Secretary of the Church Extension Board of the General Council, under very favorable circumstances.

—Rev. R. S. Patterson has tendered his resignation as pastor of Immanuel Lutheran Church, in West Philadelphia.

Washington.

—Mr. Cornelius Eckhardt, a member of the Executive Committee of the Luther League of America, who was injured in the railroad wreck at Terra Cotta, December 30 last, on account of disability resulting from his injuries has tendered his resignation from the office of mayor of Kensington, Md., a suburb of Washington, in which he resides.

Boston.

—As the result of missionary effort on the part of St. Mark's Church, itself a mission until recently, there has been started in this city the Second English Lutheran Church. There were seventy-five persons present at the first service.

Pittsburgh.

—An unusual feature of the confirmation service at Christ Church, Rev. E. A. Trabert, pastor, was that the entire class, with one exception, consisted of men and heads of families.

—Rev. Charles M. Teufel, a senior in the school of theology, Susquehanna University, has accepted a call from Hebron Lutheran Church.

—An organization of the proposed Inner Mission Society of this city is to be effected April 18 at the First Church. Preliminary meetings in the interest of the Society will be held in several of the churches in the city.

Buffalo.

—Christus Congregation, Rev. T. H. Becker, pastor, has purchased a lot adjoining the church and expects to build a parish house the coming summer, to cost $30,000.

St. Paul.

—Memorial Church, Rev. A. J. D. Haupt, pastor, is about to build a model Sunday school building and parish house in connection with its present church edifice.

Chicago

—The Bethel Norwegian congregation has acquired a well located $5,000 lot, upon which it will erect a church and parsonage to cost at least $30,000.

Omaha

—The new church building of St. Mark's Church, Rev. Leonard Groh, pastor, was consecrated on Sunday, April 7. Rev. Luther M. Kuhns, general secretary of the Luther League of America, preached the sermon at the morning service. The ceremony of consecration occurred in the afternoon, when Rev. M. F. Troxell, D. D., president of Midland College, preached the sermon. The auditorium of the building will seat about 300 people.

Albany

—The Church of the Redeemer, Rev. H. Douglas Spaeth, pastor, recently canceled its mortgage debt, the fund needed for that purpose being completed by an Easter offering of $1,300.

Miscellaneous.

—Thiel College, Greenville, Pa., is to be reopened next September. It is announced that a competent faculty has been elected and that everything necessary to fit the college for high-grade and thorough work is being done. The effort made by the Board of Trustees to remove

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the college to Greensburg, Pa., was defeated by an adverse decision of the courts.

—Bethany College is now free of debt. The last part of it was paid February 23. As soon as the news was reported to Hon. C. A. Smith in Minneapolis, Minn., he sent $25,000 as a starter on an endowment fund. About three years ago Mr. Smith sent a like sum to Bethany. He has also been liberal toward Gustavus Adolphus and Minnesota Colleges. Mr. Fred. Nelson, of Lindsborg, Kan., recently donated $8,000 to the college.

—As a token of gratitude for services rendered to his family by Dr. Anna S. Kugler, of Guntur, India, the Rajah M. Bhujanga Rau Bahadur, from a neighboring district, built a "Rest House," costing about $2,400, for the use of patients and their friends who come to our mission hospital at Guntur. It is built close to the hospital and Dr. Kugler opened it formally before her departure for America on furlough.

—The General Synod will hold its biennial convention at Sunbury, Pa., beginning May 22.

—Mr. William Pore, of Pittsburgh, has just subscribed $25,000 toward the new endowment fund of Carthage College.

—Spokane's second English Lutheran congregation has been organized under the name of St. Mark's Church. The Baptist tabernacle, at Shannon and Madison streets, has been leased, and, beginning April 7, services will be conducted there. Until a pastor is selected the new church will be in charge of Rev. G. F. Pauschert, of the First Lutheran Church. It is hoped to make the work self supporting in a short time and call a pastor. A Sunday school will soon be organized.

—It is reported that there are 1,500 Norwegian Lutherans at Nome, Alaska, with no Lutheran pastor to look after their spiritual needs. The pioneer Lutheran pastor of Alaska, Rev. T. L. Brevig, at Teller, cannot spare any time from his duties as missionary among the Eskimos to visit these Lutherans. Rev. B. Harstad is probably the only Lutheran clergyman who has visited the Klondike mines. It is reported that the Mission Board of the United Norwegian Church has taken steps to send a minister to begin work at Nome.

—Rev. Arthur E. Gringel, Batesville, Ind., who is one of the most popular and impressive lecturers on the Chautauqua platform, has prepared a lecture on "The Hero of Conscience, Martin Luther," which is full of instruction and inspiration, and is enlivened by healthy humor. Rev. Gringel is offering the lecture to Luther Leagues at a special rate.

—Among Lutheran congregations reporting the largest confirmations at Easter the following are noted: St. Peter's, Brooklyn, N. Y., 131; Concordia, Buffalo, N. Y., 112; Holy Trinity, Buffalo, N. Y., 104; Johnstown, Pa., 108; St. Matthew's, Brooklyn, N. Y., 100.

—Committees appointed by the Hauge's Norwegian Lutheran Synod, the United Norwegian Church in America and the Norwegian Synod have been discussing doctrinal differences with a view of uniting eventually into one organization. Two meetings have already been held, the last in Minneapolis, March 27-30, at which the doctrine of Absolution was discussed. It seems that unanimity was reached in the main points concerning which there had been controversy. Encouraging progress is therefore reported and the work is to go on, the next meeting being appointed to meet in Minneapolis on the 16th of October next. A committee of the Hauge's Synod is also at work with a committee of the Lutheran Free Church with a view of bringing about co-operation between the two bodies. This committee seems to be agreed that "both these bodies acknowledge, without any condition or reservation, whatever Holy Scriptures and the Lutheran symbols teach and that the teaching of both accords in word and spirit with Scripture and the Lutheran symbols."

The Pastor's Problem

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SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburg, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK

—The arrangements for the next State League Convention, to be held in Syracuse at the end of October, are practically complete in outline. Details of the program will probably be published in the next issue of The Review, giving the Leagues ample time to consider the questions to be discussed.

New York City District.

—The Luther League of St. James' Church gave the newly-confirmed a reception on Thursday evening, April 4. Sixteen of the confirmation class of twenty-five members made application for admission into the League, and a few others are to be added.

—The District League of New York held a regular business meeting at St. James' Church on Thursday evening, April 25. President William H. Rose presided. Besides the regular routine business, there were several subjects of importance under discussion. One of these was the disposition of young people in the Church to form a separate organization for each kind of work that they undertake. The opinion was expressed that maintaining so many organizations is a great drain upon the energies of the young people and that it would be less expensive to have one organization to plan and supervise, and let each piece of work be undertaken by a committee or other group of workers. Other speakers on the question favored the several organizations, pleading the necessity for them in order to keep every one interested and at work. There seems to be a disposition in the League to give the question a thorough canvass and discover a solution, if there is one.

Plans were made for the next delegates' meeting, to be held at the Wartburg Orphan Farm School, at Mt. Vernon, June 15, and to participate in the Lutheran Reunion at Bellewood at the end of June. It was stated that this reunion needs the support of the League this year on account of the difficulty in financing the enterprise imposed by the new Interstate Commerce Law. The League also planned to hear a series of instructive lectures, the first of which is an illustrated lecture on the Seamen's Mission work, which will be delivered by Pastor Thun at Holy Trinity Church, May 13. Another, on the Religions of India, will be given about October 15, by Rev. Dr. Zimmerman, of Syracuse, who has spent three years in the Orient making a special study of its religions and their effects on the people. The delegates were enjoined to take notes of these subjects and make full reports to their local Leagues.

—The sixth annual dinner of the Luther League of New York City was held Monday evening, April 22, at the Tuxedo, and about 150 people enjoyed the dinner, the music and the speeches, in which were happily blended humor and instruction. Mr. William H. Rose, president of the City League, ably presided. Rev. C. A. Miller, D. D., of Holy Trinity Church, spoke of the place this dinner takes in bringing together both young and old Lutherans, affording a means for the members of the different churches to become acquainted; also he said the League has had a great deal to do in bringing our Church before the public, the remarkable growth of our Church in the past years over against that of other denominations testifying to the value of its influence. Rev. G. C. Berkemeier, D. D., of the Wartburg Orphan Farm School, was then introduced. He spoke of "Wit and Humor," portraying the peculiar humor of the different nationalities. He said we Americans depend on other nationalities for our humor, for, in fact, ours is a product of all the others. Dr. Berkemeier related some humorous but touching incidents of life at the Wartburg. After the speeches there were music and conversation.

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Rhinebeck District.

—The Rhinebeck District Luther League will meet in convention, May 7, at Christ Church, Rev. W. E. Traver, pastor, Viewmonte. Plans for a profitable convention are being worked out.

Albany and Susquehanna District.

—At a recent business meeting of the Luther League of Zion's Church, Pittsfield, Mass., the following officers were re-elected: President, Miss Mabel Frederick; vice president, Miss Minnie Hayn; secretary, Miss Edith Leidhold; treasurer, John Lehmann. The treasurer's report showed a total income for the year of $430.86 and a balance on hand of $27.87. It was resolved to hold religious meetings every Sunday evening. Dr. Remensnyder's Lutheran Manual will be used as a basis of the study.

—The Luther League of the Church of the Redeemer, Albany, has arranged a series of lectures on the denominations. The first of the series was given March 19 by Rev. H. D. Spaeth, on "The Reformed Church." The Episcopalian, the Presbyterian, the Methodist and the Baptist Churches are to be discussed, so far as possible, by representatives of these communions. The organization of a Junior League has been contemplated, but action has been deferred for a time.

Syracuse District League.

—A convention spirit prevails in Syracuse. The invitation of the Syracuse District League to the State League to hold its next convention in this city has been accepted. The time for the convention has been set for October 29, 30 and 31, 1907, the anniversary of the great Reformation. The District League is gradually overcoming all obstacles and is meeting with success in its Extension work, and all are working to make the State convention of 1907 one that will never be forgotten in the history of

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the Luther League in New York State. The next meeting of the District Luther League will be held at St. Peter's Church, Rev. Richard Schmidt, pastor, May 16.

—The Luther League of Mt. Tabor Church gave an art social in April which was a successful event. The object was to promote acquaintance among the members, especially between the new members and those longer associated. Much credit is due the committee for its very careful management of the event.

—The Young People's Society of St. Paul's Church has held very successful meetings in the past two or three months. Some of the features have been surprise socials after the regular sessions or musical numbers by the choir and members. The membership committee is working quietly and the results are shown by the new members who present themselves at the monthly meetings.

—The League of the Church of the Atonement, Rev. E. L. Tucker, pastor, is still young, but it has energetic and willing workers, who take such an active interest in its work that its membership is growing steadily.

Buffalo District.

—The Luther League of Grace Church, Dunkirk, Rev. G. G. Ruff, pastor, is about to reorganize, using the Model Constitution published by the Luther League of America. The League has started a Sunday evening devotional meeting, and other signs of renewed activity are manifest.

NEW JERSEY

—Mr. T. Clem. Beck, President of the Luther League of New Jersey, received on April 1 a well-earned promotion with the Lehigh Valley Railroad Company. Mr. Beck's new title is "Chief of Tariff Bureau," of the freight department. His office is at 143 Liberty street, New York.

PENNSYLVANIA

B., M. & C. District.

—The Luther League of Augustus Church, Trappe, observed its tenth anniversary, March 9, with suitable exercises. The speakers were Rev. I. B. Kurtz and William C. Stoever, Esq., President of the Luther League of America. There were many musical numbers of high order. The League has been very successful during the whole period of its history. During the ten years it has contributed to Church objects, aside from its own expenses, about $700. The officers are: E. G. Brownback, president; M. H. Keeler, vice president; Miss Laura Bertolet, secretary; M. B. Schrack, financial secretary; J. W. Wisler, treasurer.

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These books ought to be in the library of every Lutheran Sunday School and Young People's Society. They can easily be secured, as will be noted below.

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LUTHER LEAGUE REVIEW,
P. O. Box 876,
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Pittsburgh District

—The spring convention of the Pittsburgh District Luther League will be held in St. John's Church, New Castle, Pa., May 14. Delegates from Pittsburgh and vicinity will leave via Pittsburgh and Lake Erie Railroad at 8:15 a. m., city time, and return the same evening. The round trip fare is $1.25, tickets to be secured from a special committee at the P. and L. E. Depot.

OHIO

—In January the Luther League of St. John's Church, Zanesville, arranged its active members, eighteen in number, in two divisions, the president at the head of one and the secretary at the head of the other, and the groups engaged in friendly rivalry for the distinction of winning back to active membership the greater number of those who had become inactive. The contest closed at Easter, and it was found that each group had been equally successful. It was then decided to continue the work on the same plan, the forfeit of the losing group to be a book for the League library.

—The "Buds of Promise Society" of Martin Luther Church, Toledo, Rev. William Brenner, pastor, has been changed to a Junior Luther League. This gives the Luther League of this church a membership of more than sixty. The Sunday evening devotional services held by the League are very successful. The Topics are a great help. The League furnished the sixteen members of the newly organized choir, which sang for the first time on Easter.

—The Luther Leagues of Toledo are contemplating a union service.

—The Luther League of St. Paul's Church, Mansfield, Rev. A. B. Markley, pastor, has grown so large that the Sunday school room will not accommodate its meetings, which are now held in the audience chamber of the church. The League supports a missionary in India.

Springfield District

—A Luther League has been organized among students of Wittenberg College, Springfield, Ohio. Mr. Dwight Bair is president.

Mansfield District

—The Luther League of St. Paul's Church, Lucas, elected the following officers: Louis M. Smith, president; R. Eugene Culler, vice president; Mrs. Wilda I. Smith, secretary; D. Ottis Moffett, treasurer. On April 5 Rev. N. M. Nicholson, of North Jackson, Ohio, was installed pastor of St. Paul's Church by Rev. Dr. Oliver D. Baltzly, president of Wittenberg Synod. After the installation services the Luther League gave a public reception to pastor and Mrs. Nicholson, at which were present almost the entire church membership. April 24, Rev. S. P. Long, A. M., of Mansfield, under the auspices of the Luther League, gave a lecture on "The Life of Savonarola." The auditorium was filled.

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DISTRICT OF COLUMBIA.

—The Luther League of the Church of the Atonement, Washington, Rev. I. O. Baker, pastor, celebrated its first anniversary on Friday evening, April 12. At the business session the following officers were elected: Mr. George R. Huttel, president; Miss Elizabeth Herrmann, vice president; Miss Gertrude J. Heitmuller, secretary; Mr. William C. Heitmuller, treasurer; Miss Elsie Donneberg, organist. After this there was a social period with musical selections and recitations and refreshments. The membership of the League is forty-six.

NORTH CAROLINA

—A strong Luther League has been organized in the St. John's Lutheran Church, Salisbury. This is one of the old historic churches of the South, with great strength and promise. Rev. Dr. M. M. Kinard is pastor.

SOUTH DAKOTA

—The State Luther League of South Dakota will hold its tenth annual convention at Yankton, May 12-14. All the delegates and visitors who expect to attend the convention will please notify Miss Nyberg, Yankton, S. Dak., at least a week before their arrival.—O. Glesne, President.

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PORTO RICO

—The Luther League has reached the West Indies. The first society of this kind was organized in the English Lutheran Church in San Juan, Porto Rico, March 1, with fifteen charter members. A constitution, based on the model as offered by the Luther League of America, was adopted and the following officers were elected: President, May C. Mellander; vice president, Joseph Aynester; secretary, Louisa Williams. The Luther League Topics are being studied and an interest has been aroused which speaks well for the future of the society. The members are natives of the islands of St. Thomas, St. Croix and Antigua, and also two young men from "The States." They have all been brought up under Christian influence in their native countries and love their church. It is always a pleasure to worship with them at their Sunday evening services. Through lack of work in their homes on the various islands near Porto Rico they have come here, where, if banded together in the Church, they can do much for their countrymen and thus help to advance God's kingdom here on earth.

WEST VIRGINIA

Ohio Valley District

—The second meeting of the Ohio Valley District Luther League was held in St. John's Church, Parkersburg, on Tuesday, April 9. Quite a number of delegates from other cities were in attendance. The addresses were excellent. All of the speakers seemed to be filled with the spirit of the occasion. The convention opened in the morning with devotional services conducted by the pastor, Rev. F. C. Longaker, followed by an address of welcome by the pastor on behalf of the Luther League and of St. John's Church. Rev. J. G. Johannes, in the absence of the president of the District League, responded to this address. After a short business meeting, presided over by Ottomar Hildebrand, vice president, this short session adjourned.

After the opening vespers at the afternoon session an address on "The Proper Way to Conduct the Devotional Meeting" was given by Rev. C. G. Nielson, of Marietta. The next address was by Rev. A. C. Sumons, of Bridgeport, on "The Luther League Reading Course." A paper on "How to Have a Successful League" was read by Mr. Henry Beneke, of Wheeling. The last paper of the afternoon, on "The Bible and Young Men," was read by Mr. Ottomar Hildebrand, of Bridgeport, Ohio. There was a short business session in which the business matters of the convention were finished.

The last session of the convention was held at 7:45 p. m. Rev. A. C. Sumons addressed the meeting on "The Lutheran Church, Defender of the Faith." "The Luther League as an Educating Power" was the subject of an address by Rev. J. G. Johannes. Both these talks during the evening were very strong ones and quite beneficial to the large congregation present. The meeting closed with vespers by the choir of St. John's Church. The church was beautifully decorated with a large Luther League badge, the Luther League colors, palms and ferns. The Sunday School room, where the luncheon and dinner were served, was very artistically decorated. This convention was certainly one of the most pleasant and profitable meetings ever held in St. John's Lutheran Church. Much good must surely come from a gathering like this.

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INDIANA.

—On Easter day, in the morning at 6 o'clock, a matin service was held at the Church of the Holy Trinity, South Bend, under the auspices of the Luther League. A brass cross for the altar was given by the Leaguers. A new pulpit was given by one of the Leaguers in memory of a departed uncle, Rev. C. L. Eberhardt. A lectern was also given by a friend of the pastor in memory of Rev. J. K. Melhorn. These were consecrated at the chief service of the day. The congregation has secured for its pastor Mr. C. A. Denning, who will graduate from the Chicago Theological Seminary.

CANADA

—The Luther League of St. Paul's Lutheran Church, Toronto, was organized on December 8, 1906, with twenty members, and now numbers fifty. A "Birthday Sociable," attended by 200 persons, recently netted the League over $55 (free will offerings in little sacks) for the building fund. A pleasing program was well rendered and refreshments were served. The League colors were tastily displayed. The Rev. E. H. Boettger, of Buffalo, will be installed pastor of the church on June 2, and a public reception will be tendered him by the congregation on June 6, in which the League will take a prominent part. The devotional meetings held every Sunday night after the church service are well attended. The League has subscribed for twenty-five copies of The Review, and all the members wear the ribbon or the badge. The congregation, which will be self supporting, now numbers fifty-five members, the Sunday School seventy-six, the Missionary Society fifteen. Every member is active. The acting pastor is Rev. M. J. Bieber.

(*Continued on page 34.*)

With the General Secretary

LUTHER M. KUHNS.

NEGATIVE presentations of truth sound very odd. Here we have a preacher having as the theme of his Easter sermon: "The Immortality of the Soul," speaking principally "of the effects of an abolishment of the resurrection belief of the Church." He said: "Should any scientist, any philosopher, solve this question conclusively in the negative, it would be the greatest misfortune, the greatest calamity, that could be inflicted on the inhabitants of the world today." This is a phase of the truth; but it is like Confucius' teaching of the Golden Rule: "Do not unto others what you would not that others should do unto you." This negative relation is weak compared with Christ's positive teaching. It seems to illustrate a point for leaders in Luther League meetings. It is well not to strain after effect—leave to others the exploring of new teachings, but emphasize the familiar truth in the best language you can command.

For the General Secretary this has been a month of writing and speaking and preaching. A tour among the Leagues of the Elkhorn Valley showed commendable interest in the work. In the meetings of three different young people's societies he found the attendance very good, but a need for more careful preparation. One of the best meetings we have attended recently was in a German Lutheran Church, and we believe the pastor deserves credit for no small part of this League's splendid showing. It is on a right Luther League basis. In this connection we would like to call attention to the *new* Handbook. It costs ten cents, and it should be in the hands of every Luther Leaguer. We cannot understand how some people can undertake to do League work, and know nothing about its principles, like the president of one of our Leagues, who had neither THE REVIEW nor a copy of the Handbook. The Handbook is the *official* publication of The Luther League of America, and every League officer should send for a copy of the new edition. The cost is small.

The Holy Week and Easter services were much enjoyed. The season was spent with our former parishioners and the congregation founded by the Secretary's father half a century ago. And at what a beautiful season of the year these blessed services come, when nature is awakening from the long, cold sleep of winter.

During the month reports of the organization of a number of new Luther Leagues have reached us. While it seems impossible to gather complete and accurate statistics of our Luther League work, one thing remains as a fact, that the work grows, and if we may judge from the requests for literature the interest increases.

Many of our Luther Leaguers will be interested to learn that Rev. John K. Reed, formerly pastor at Evanston, Ill., and deeply interested in the Luther League, has recently been commissioned to the African Mission of the General Synod.

The Luther League of South Dakota will hold its tenth annual convention at Yankton, May 12-14, 1907. The General Secretary will attend the convention.

The Luther League of South Dakota has sustained a loss in the death of its president, the Rev. O. A. Anderson, of Dell Rapids. He conducted the devotional services at the first morning session of the Canton Convention. His subject was "Spiritual Education." Many of those who attended that convention will remember his fine address. He died December 11, 1906. His brother writes that he "passed away peacefully, following an operation for appendicitis." State Vice-President Rev. O. Glesne writes: "It was sad to lose him, as he was a whole-souled, earnest Christion worker; one that we can sorely spare in the Luther League work." In his home, in the church, and in the varied relations in life Oli Anderson lived to adorn the doctrines he professed.

"Oh, Death, thou angel of God, thou dost seem to rob us of our treasures, but thou dost really make them ours forever in the dew of an immortal youth, transfiguring them with a light that can never fade from their faces or our lives; blotting out only what we are glad to forget; preserving what we loved in imperishable beauty."

—❦—

It is a fact that God has given to us the wonderful power to idealize our life and to keep before us a noble sense and a sincere love of duty.

The Juniors in the May Month

CORRESPOND WITH REV. C. E. HAUPT, D.D., LANCASTER, PA.

In May the year is young.

Blossoms are prophecies of glorious fulfillments.

Buds teach of the goodness of God as truly as do the fruits.

Receive money honorably and spend it wisely.

—❧—

Some Names and Definitions.

Perhaps some of our Junior Leaguers would care to know the meaning of some of the words used among Christian people to describe certain things that are obscure to young minds. Let us look over a few. Here is the word Church. It has at least eleven uses:

(1) It describes a building, as when we say, the *church* is erected.

(2) Or the congregation, as Christ *Church* of Pittsburgh, Pa.

(3) Or the believers only, in the congregation, as the "true *church.*"

(4) Or the persons outwardly known as members; as the *Church* confessing the Creed.

(5) Or the entire body of united congregations under one name, as the Evangelical Lutheran *Church.*

(6) Or the whole body of believers living on earth, as "The holy *Church* throughout all the world."

(7) Or all the believers; militant with sin, or asleep in Jesus, or in glory everlasting as the holy Christian *Church.*

(8) Or the Christians dwelling in a certain city or country as the *Church* of Germany.

(9) Or any religious body, as the "Jewish *Church.*"

(10) Or public worship, as "going to *church.*"

(11) Or merely the departed saints in glory, as the *Church* triumphant.

A *Rubric* was a line or two, printed in the order of service, giving instruction how to conduct the worship in public. They were printed in red letters, and the name, *ruber,* is Latin for red.

Movable Festivals of the Church Year are not set on certain fixed days of the month, but, like the Lord's Day, may fall on any date. Easter is the principal movable festival; and as it must always fall on the first day of the week, it is made the first Lord's Day after the full moon that follows the spring equinox, on or about the 21st day of March. The other movable festivals, Ascension Day, Whit-Sunday, etc., are regulated by the date of Easter.

Pericopes are official selections made by the Church authorities, many years ago, from the epistles and gospels of the New Testament. They are sometimes called the "Lessons" for the day from a Latin word, meaning to choose and to read.

Introits are short selections from the Psalms. The word is taken from a Latin one, meaning to begin, and shows that after the relief of conscience by the confession of sin and the declaration of God's pardon the service of joy and praise in the worship begins.

The *Collect* is a short prayer, to concisely "collect" the chief thoughts in the lessons for the day.

Litany is the Greek name for a responsive prayer between pastor and congregation.

Canticles are the oldest Christian hymns in use by the Church. They are used like the Psalms.

Antiphons are hymns of praise, in which two or more choirs, or companies, of singers render the praise by turns.

—❧—

Church Year Dates for May, 1907.

Ascension Thursday, May 9.

Whitsunday, the day of Pentecost, May 19.

Trinity Sunday, May 26.

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Notice—All persons desirous of obtaining topics for the Junior course, or who have suggestions to offer concerning them are requested to forward their ideas and orders with as little delay as possible to some member of the Junior Topics Committee, Rev. J. M. Guss, Etna, Pa.; Miss Anna M. Landis, Jeanette, Pa.; Miss Emma E. Mast, Zanesville, Ohio, or to Rev. C. Elvin Haupt, D.D., Lancaster, Pa.

—❧—

Keys to Open a Bible Verse: I Samuel 7:12, "Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, 'Hitherto hath the Lord helped us.'"

Of whom are these words written? For what was a stone taken? Where was Mizpeh? (It is supposed to have been a spot northwest from Mt. Zion about four miles). What was the name inscribed there upon the stone? What does Eben mean? (Stone).

What does Ezer mean? (Help). Why was the name Eben-ezer given to that?

—

NOTES.

By all means get one of the handsome new and most suggestive Hand Books. It will greatly aid you in devising ways of working in the League.

Perhaps it may be possible to some to arrange for a Maying party, in seeking from its haunts the lowly and sweet scented arbutus or gathering as we shall find them the early blossoms and clusters with which to adorn God's holy house.

Why not hold out the incentive of a Luther League badge for perfect attendance?

Who can tell which of our Junior boys will stand in the pulpit some day as a minister of God's holy Word.

—

DATES IN MAY.

1, 1898—Battle of Manila Bay.
4, 1796—Birth of the great historian, William H. Prescott.
7, 1800—Birth of President Fillmore; and of Robert Browning in 1812; Eruption at St. Vincent's and La Souffriere, 1902.
8, 1902—Eruption at Mt. Pelee, Martinique.
9, 1800—Birthday of John Brown.
13, 1607—The settlement of Jamestown, Va.
14, 1686—Birthday of Fahrenheit, inventor of the thermometer.
16, 1801—Birthday of William H. Seward.
18, 1868—The present Czar of Russia, Nicholas II, was born.
20, 1775—Declaration of North Carolina's independence; Mecklenberg; 1902, Palma, of Cuba, inaugurated as its first President.
21, 1750—Stephen Girard born.
23, 1498—Death of Jerome Savonarola.
24, 1707—Birthday of Linnaeus; and of Queen Victoria in 1819.
26, 1521—Luther at the Wartburg was placed under the ban of the "Roman Empire."
27, 1265—Birthday of Dante, the poet.
28, 1577—Completion of the Formula of Concord; birthday of Louis Agassiz, 1807.
29, 1736—Birthday of Patrick Henry, the patriot.
30, 1907—Decoration Day.
31, 1889—Johnstown flood; Topeka flood, 1903.

Luther League Items

(*Continued from page 31.*)

ILLINOIS

Chicago District

—The Chicago Luther League held its regular quarterly delegates' meeting Monday evening, March 4, at St. Paul's English Lutheran Church, Rev. L. Harrisville, pastor. The topic of the evening was "Junior Luther League Work." Pastor Harrisville conducted the opening devotional services. The theme of the evening was then presented by Mr. W. A. Zundel in a very interesting and forceful address, showing the benefits of early instruction of children. A paper on the same subject was read by Miss Millie Hendricksen, urging especially the organization of Junior societies, thereby assuring the future of the Senior League. A very lively and interesting discussion followed, and a deep interest shown by all in this most important part of the League work. It was decided to have the president appoint a committee to take up the Junior work and agitate it in the churches where there are no Junior societies. A large number of delegates attended, as well as many Luther Leaguers, and altogether it was an interesting meeting. The local League served refreshments to all present.

IOWA

Eastern District

—The Luther Leagues in the eastern part of Iowa met at Davenport and formed an organization called the Eastern District of Luther Leagues of Iowa. A constitution was adopted and the following officers elected: Rev. H. F. Martin, Muscatine, president; George D. Koser, Iowa City, vice president; Miss Onalee Gable, Cedar Rapids, secretary; Otto Hamann, Davenport, treasurer. Forty-two delegates were present, representing all the Lutheran Synods in this part of the State. Rev. W. H. Blancke, president of the Iowa State Luther League, brought greetings from that body to the newly organized District League. The Rev. J. J. Haig, of Calamus, gave a very interesting address on "The United Lutheran Church," emphasizing the sin of disunion and expressing hope for a united Lutheran Church. Rev. R. Neuman, of Burlington, gave the last address of the convention on "The Great Reformation Idea," which was interesting and was delivered in his usual forcible manner. The convention was very inspiring and showed that the trend of the Lutheran Church is to unite for larger work. The next convention will be held at Burlington.

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